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THE

[Baptist]

MISSIONARY MAGAZINE.

PUBLISHED BY THE

AMERICAN BAPTIST MISSIONARY UNION.

VOLUME XXXI.

BOSTON:
MISSIONARY ROOMS, 33 SOMERSET STREET.
1851.

THE

MISSIONARY MAGAZINE.

VOL. XXXI. JANUARY, 1851. No. 1.

AMERICAN BAPTIST MISSIONARY UNION.

THE YEAR 1850.

The history of 1850, as concerning the Missions of the Union, corresponds in its general aspects with that of years preceding. In the amount of labor performed and of results of labor, it bears its fair proportion to the average of the last ten years. If we take into the comparison the adversities upborne by some of the Missions, we doubt whether any past year could furnish more abundant and satisfactory proof that they are *all* doing a work approved of God, and that God is with them. It has been, in them all, a year of faithful endeavor and patient endurance; in most, if not in all, a period of perceptible progress, though chequered with hopes deferred.

On some of the Missions the hand of God has pressed heavily. Sicknesses protracted and severe, have enfeebled them; death has gathered spoil. One and another station still lies desolate; here and there persecution has vented its rage. Faith and patience, and charity, have been sorely tried. Nevertheless, THE LORD LIVETH. In all that concerns the essential prosecution of our work, we see nothing to paralyze effort, or shake our steadfastness of purpose, nothing to abate our hope or damp our zeal. God has declared his decree—it presses on to its fulfilment. Year after year hastens the appointed day. The heathen are the inheritance of the King in Zion, the uttermost parts of the earth are his possession.

Death of Dr. Judson.

The most signal event of the year just closed, is the death of Dr. Judson. Other fellow-laborers have also been taken from us, faithful, honored, and beloved. We mourn our loss. But the removal of Dr. Judson marks an era in our missionary history. A great man has fallen in Israel. Identified with the history of American Missions to the East from their beginning, God had made him an instrument, preëminently as to the churches of our communion, to quicken and cherish the spirit of missionary enterprise. To him, it is hardly too much to say, more than to any other individual,—certainly more to him associated with his earliest companion in peril and suffering, are our churches indebted, under God, for their union and constancy of purpose in the work of Foreign Missions, and for the measure of

zeal, self-denial and liberality whereto, from time to time, they have attained. He has stood before us, and before the world, these thirty-eight years, as an embodiment of the spirit of Missions, a leader and exemplar. God, according to the good pleasure of his will, set him on high and apart, so that he might be read and seen of all men; and then clothed him with the grace of constancy, and gave him length of days; that all men might honor this gift of God bestowed on him, and emulate not only his early zeal, but also, and more reverently and earnestly, his "patient continuance in well doing" even unto the end.

It is not our purpose to attempt a portraiture of Dr. Judson's character. Many considerations deter us from it. And yet there are one or two of his more prominent characteristics to which we would allude for a moment,—characteristics which specially fitted him for the post which God assigned him as a missionary pioneer, and which stand forth conspicuous in all his history. We mean his decision of character, leading him to follow his convictions of duty promptly, wholly, and without fear or thought of consequences;—and his constancy of purpose, which never flagged, nor sought retreat nor change, and which, in the consciousness of its indomitable strength, led him, on reaching the shores of Burmah, in his own significant language, to "burn the ships."

That Dr. Judson possessed decision of character in a preëminent degree, is of course not inferable from two or three disconnected passages of his career. The promptitude with which at the first he resolved to preach the gospel among the heathen, so speedily after his own acceptance of it, and in his comparative ignorance of what was imported by such resolve, might, *alone*, have been ascribed to the rash impetuosity of youth. His sudden change of views in regard to the mode and subjects of Christian baptism, sudden in its announcement, but resulting, if faith may be ever placed in human testimony, from careful study and in the love of truth, and the spirit of obedience, might, perhaps, have been charged, though with little plausibility, to disaffection. His entrance into Burmah, swayed by a despotic prince, whose caprice was law, and his tender mercy cruelty, might, by itself, have been termed temerity. And so of numberless minor incidents, which diversify the eventful period of his residence at Rangoon and the imperial city, as well as the more even round of years circling his abode at Maulmain. But in all these acts and incidents we see the same man,—intent of thought, clear in apprehension, eager to grasp the essential points, prompt in decision, and swift to execute the thing resolved.

Whole-souled and earnest in decision, he was as steadfast of will to prosecute. The race begun, his eye was ever on the goal. He never looked back. Entering Burmah to give it the knowledge of Jesus Christ, he was "Jesus Christ's man" to the day he was taken up. If at any period of his diversified and protracted labors, if in a solitary moment of pain or toil or peril, he breathed a wish or thought to give back from the service to which once he had consecrated his life, we have yet to learn the fact. He did *one thing*. "I have a baptism to be baptized with," he seemed to say, "and how am I straitened till it be accomplished." All else was subservient to this.

The same earnest steadfastness of purpose was exhibited, when occasion offered, in the subordinate labors that filled up his missionary life,—in the translating of the Burman Scriptures, in the compilation of his Burman and English dictionary, and in the preparation of minor works. Whatever he attempted, he was instant to complete. Vacillation of purpose, relinquishment of plan without a cause, was unknown to him. Nor did this degenerate into obstinacy. No missionary needs regard more scrupulously the suggestions of a supervisory Board. His intercourse with the Missionary Union and its Executives was invariably marked with Christian courtesy and modesty. The word is not remembered, we believe it was never uttered, in all his communications with them, written or oral, that savored of alienation or disesteem.

Adoniram Judson has passed into the heavens. He has finished the work which was given him to do. It was an honorable, a glorious work; such as few of our race have been chosen of God to perform. His was a peculiar destiny, and God had fitted him to fulfil it worthily. This destiny cannot be paralleled; no man can do again *that work*. But man can copy the example; we may emulate the spirit with which that work was begun and wrought. In the sight of God, if not in the sight of man, we may be equally swift to do God's will, we may be equally steadfast of purpose till our work be done.

Missions and Missionaries, 1850-1.

We proceed to note, summarily, other important changes which have occurred at our several mission stations during the past year. Beginning with the oldest, the MAULMAIN BURMAN MISSION;—Mr. and Mrs. Howard have executed the intention expressed last year of withdrawing for a season from their labors, and are now in this country in quest of health. Mr. Stevens takes charge of the Burmese church, of which Dr. Judson was pastor, and Mr. Stilson of the Burmese boarding school. Mr. and Mrs. Wade, formerly of the Tavoy Mission, have been transferred to this Mission, acceptably alike to themselves and their Maulmain brethren. They sailed from this country in July.

The MAULMAIN KAREN MISSION has been deprived for a time of the labors of Mr. and Mrs. Binney, the latter requiring a temporary change of climate to recover her health. Miss Wright, appointed to assist in the Normal school, arrived in March. Mr. and Mrs. Vinton have sailed for Maulmain, to resume their valued labors.

The TAVOY MISSION has been reinforced by the appointment of Mr. and Mrs. Thomas, recently embarked for the field, who are to be stationed at Tavoy. Mr. and Mrs. Benjamin have been transferred to the Mergui station. Mrs. Brayton arrived there in April. The other members of the Mission continue at their wonted posts, interrupted to some extent by illness, and the temporary detention of Mr. Bennett at Maulmain. Mr. Mason is still resident at Maulmain, where by this time he has completed the translation of the Scriptures into Sgau Karen, but will probably soon resume his residence at Tavoy.

The ARRACAN MISSION has been afflicted in the early decease of Mrs. Moore; and has also been deprived for a time of the services of Mr. Ingalls, who is now in this country for the benefit of his health. Mr. and Mrs. Campbell, appointed to reinforce this Mission, arrived at Akyab in March. Mr. and Mrs. Knapp, designated to labor among the Kemees, arrived with Mr. Campbell. At the last advices, Mr. K. was obliged by illness to visit Maulmain; the voyage had produced a favorable effect, and he hoped soon to return to Akyab.

The SANDOWAY MISSION continues to prosper. Mr. Abbott's labors have been occasionally interrupted by illness, but it is hoped that he will have strength to abide in his work. The churches in Burmah Proper have had large accessions, more than three hundred members having been added within the year.

Mr. and Mrs. Kincaid, and Dr. and Mrs. Dawson, have been commissioned to resume the AVA MISSION, provided the Burman government will tolerate their presence and labor at the capital. They went out with the company that sailed in July.

The Chinese department of the SIAM MISSION, long vacant, has been filled by the appointment of Mr. and Mrs. Ashmore, who embarked from this country Aug. 17. Meanwhile Mr. Dean, of the Hong Kong Mission, has visited Bangkok, for the purpose of examining into the state, and for the edifying, of the Chinese church. The Siamese department has undergone no material change.

The HONG KONG and NINGPO MISSIONS in China, are gathering sufficient fruit to encourage "patient continuance" in labor, though struggling against numerous obstacles.

The ASSAM MISSION laments the death of Mr. Barker, while on his way to America for the recovery of his health. Mrs. Barker is now resident in this country. Mr. and Mrs. Bronson, and Mrs. Cutter, have departed once more for the scene of their useful labors, and with them Mr. and Mrs. Ward, Mr. and Mrs. Whiting, and Miss Shaw. The arrival of Mr. G. Däuble in Assam, and his change of missionary relations, at a time when the Mission felt an urgent necessity for aid, provided for it a most opportune reinforcement.

We find no essential change in the TELOOGOO and BASSA MISSIONS.

In FRANCE, the Mission lately at Paris has been transferred to Lyons, where Dr. Devan has organized a Baptist church. A church has been constituted also at St. Etienne.

In northern France, under Mr. Willard's supervision, the word is taking root in several places, and producing abundant fruit. The completion and peaceable opening of a chapel at Chauny gives hope of a sound and steady progress of the truth in that region.

From GERMANY, we have uniform testimony of progress in disseminating evangelical truth, and of its continual triumph, especially in Prussia. The churches are associated, have great harmony of spirit and action, and are increasing in numbers and stability, and in power for aggressive movements.

Mr. and Mrs. Arnold and Mrs. Buel, of the GREEK MISSION, have been separated for a time from their regular employments, in consequence partly of ill health. The two former have returned with renewed energy to the work. The converts in Zante have been attacked with bitter persecution, the end of which does not yet appear.

The Missions among the INDIAN TRIBES, in our Western Territories, are, in general, prosecuted with a good measure of success. That among the Ottawas, of Michigan, has been bereaved of Mrs. Slater. She was long a faithful laborer, and the remembrance of her will be precious in the resurrection of the just.

INTELLIGENCE FROM THE MISSIONS.

MAULMAIN BURMAN MISSION.

LETTER OF MR. STEVENS.

Additions to the church—Moung So.

Aug. 21, 1850.—You will be glad to hear that on the 20th ult. I had the pleasure of baptizing a Taling young man, named Moung So, and that subsequently another young man, a Eurasian, formerly connected with the Burmese boarding-school, and now a sailor, has been received by the church, and will probably soon be baptized. Two or three others have also expressed a wish to receive the ordinance, who have not as yet, however, been brought before the church.

As one or two notices respecting Moung So, the young man recently baptized, may be interesting, I forward the following extracts from my journal.*

"July 1.—Ko Bau reports fifteen persons to whom he has preached the last three days, two of whom he was particularly interested in. One of these was Moung So, who has been absent in the jungle more than a month. He says, wherever he has been, he has not refrained from speaking of Christ, and advocating his religion, as he had opportunity, both with priests and people. The other case of interest is a boy of Moung San

* See also p. 356, last vol.

Lone's school, who seems to be earnest in his professions of belief in Christianity. These are promising fruits of the Mopoon station.

"5.—The inquirer, Moung So, came with Moung San Lone from Mopoon, with whom I had conversation at considerable length, and who gives encouraging evidence that a good work is going on within him. I do not, however, yet observe satisfactory proofs of a sense of sin, repentance for it, and an humble trust in the atoning sacrifice of Christ. There are proofs of a speculative conversion, but whether his heart has been touched, I am yet in doubt. As he is convinced that Christ is able to save, I urged him to apply to him for salvation, and not to be satisfied until he shall have obtained evidence, within himself, that his prayers are heard, by a consciousness of the Holy Spirit working within him.

"15.—Moung So came this morning to ask for baptism. I had a long conversation with him, read to him the articles of church covenant, to which, he said, he could cordially assent, and encouraged him to come before the church on Saturday evening next."

On the 28th of July, Moung So, having been examined and approved by the church, was baptized in the baptistery in the mission compound. We pray God he may continue faithful unto death.

Influence of day schools—Idolatry rebuked by a child.

The following incident, connected with the Mopoon station, will doubtless be interesting to you. On the 3d inst., Moung San Lone came to the house with some of his scholars. A number of his former pupils have been taken away from the school by their parents, because of the Christian sentiments which they were imbibing, some of them not hesitating to speak at home to their parents of the folly of idolatry, and commending the God of the Christians. One of the boys who came with San Lone to-day, about eight years of age, having on one occasion made bold to avow similar sentiments before his father, was asked by him, "Where is your God?" meaning the God of the Christians, in whose favor he had spoken. The boy replied by asking, "Where is my father's God?" "There," said the father, smiling at the little fellow's pertness, and pointing to a pagoda and images that were in sight. The boy answered, "Our God we cannot see, but he sees us. My father can see his god, but his god cannot see him." Such a home thrust was rather too much for the father. He took his boy and chastised him. Still the boy continues to attend school, and we will hope and pray that the seed of divine truth, thus early taking root, may yet bring forth fruit to the glory of God. This incident may be taken as a fair illustration of the effect which our day schools are silently producing in the families to which the children who attend them belong.

LETTER OF MISS LILLYBRIDGE.

In a letter of Aug. 25, Miss Lillybridge, after alluding to the "many sad changes" which had recently taken place in the mission, including the death of two of the younger members of the Burmese Boarding school, proceeds to reply in brief to some inquiries in regard to the character and state of the Institution, and her own connection with it.

Burmese Boarding-school—Encouragements and discouragements.

Sometimes there appears to be such dulness of perception, such a want of retentiveness of memory, such an inclination to pass things by without thought, and such subjection to proud, depraved, and selfish nature, even in those who profess to bear the yoke of Christ, that I seem to have spent my time in vain, and labored for nought. At other seasons, all manifest so much interest and diligence in their studies, such attention to religious instruction,—and some, such a strong desire to honor God in all their ways, and to instruct others in the way of righteousness, I do indeed feel that

there is reason to bless God and take courage. I need not tell you that at such times there is not a place in the wide world where I could be happier than I am here.

Instruction in the English language.

Respecting the propriety of having the pupils instructed in the English language, I do *know* that numbers, by learning English in this school, have had a rich fountain of knowledge opened to them. By means of it, the understanding has been enlightened, and the whole character elevated; and I do not wish to take it upon myself to shut that fountain against others. Still, I am not satisfied in regard to the extent to which *I* should engage in this department of work. Knowing the difference of opinion on this subject, I should have been much happier during the last three years if I could have been altogether freed from teaching in English; and it would have been much more in accordance with my original ideas of missionary work.

Importance of schools in the work of missions.

I never felt the importance of them so much as I do now. If the rising generation are to be instructed in the truths of religion, it appears reasonable that they should be with us day after day, that, when a good impression is made, it may be repeated again and again. Suppose we go from house to house, and from street to street, speaking to the ignorant children the most simple truths of God's word. They may listen attentively for the time, but without repetition our words are like water spilt upon the ground,—like seed sown by the wayside. Without "line upon line, and precept upon precept," we cannot hope to effect much improvement, either in the minds or the morals of the thoughtless, degraded children of idolaters. If we neglect schools, therefore, our efforts must be confined almost entirely to adults, or to a comparatively small number of children.

There has been more illness among our pupils this year, than at any previous time since I have had connection with the school. But all are now in health, pursuing their studies with a good degree of diligence. The number in the girls' department is still about thirty-five. Though some have left, new ones have come in to fill their places.

The boys' department of the school, as a whole, is in a better state at present, than at any time previous, since my acquaintance with it. The assistant teachers employed are much more efficient than former ones, and, if Mr. Stilson's health be spared, there is reason to believe that the school will be what it should in all respects.

We have just commenced a new term, after a vacation of one week. My arrangements for Burmese classes are not yet fully completed. I intend to have one in reading the Scriptures, one in First Lessons in Philosophy, one in History, and one in Arithmetic.

During the vacation, I took my pupils to Newton to visit the Normal school, also the other Karen schools. They were much gratified by the visit, and excited, I hope, to greater diligence in their own studies.

The Normal school has been well taught, and is exceedingly interesting.

MAULMAIN KAREN MISSION.

LETTER OF MRS. BINNEY.

The following narrative of the occurrences which led to the establishing of a Karen Normal School, at Maulmain, and of its subsequent rise and character, is contained in a letter from Mrs. Binney to Mr. Brayton, of Mergui, written at his solicitation. The school being the first institution of the kind among the Karens, and its success very naturally suggesting inquiries as to the desirableness of establishing similar schools at other stations, the nature of the experiment, it was thought, called for a fuller explanation in its details than could readily be given in a few and brief personal interviews; and from the data thus furnished, a better estimate could be formed of the amount of labor, expense, and parental care

indispensable to the success of such an undertaking. It is for similar reasons that, the narrative having come under the eye of the editor, we have requested permission to lay it before our readers, to whom the history and character of this interesting school have been very imperfectly made known. No apology is needed for its minuteness of detail, or for its personal allusions, growing out of the design of the letter and the circumstances under which it was written.

The Normal School—Gathering of the first pupils.

After about six months' residence in the country, we took into our family a Karen boy of seven or eight years of age, partly for the purpose of employing him in trifling domestic services, but chiefly for the additional opportunity it would afford us of speaking the Karen language. Soon afterwards we went into the jungle, and spent the dry season at Chetthingsville. During our stay of several months, I had a school of the children of the village, under a native teacher, in which I spent several hours daily. One of the little boys in this school interested us much. He was not only very quick to learn his lessons, but obedient and affectionate towards us at all times. Though nearly of the same age with the boy we had taken, he was much more useful to us in many ways, being always ready to oblige us, by taking medicines to the sick, looking after absent scholars, or accompanying us in our walks in the jungle. When we were about to leave the village, he came to us, with a little bundle in his hand, (all he possessed,) and said, he "wished to accompany Mamma to town, and become her boy." When told, that we had not as yet any house of our own, that we should have no school for little boys, even when we had a house, and that we could not take him, he was sadly disappointed; and we left him standing upon the shore, looking after our boat, with his eyes filled with tears.

A few days afterwards he obtained a passage to town, in a Burman boat, and appeared before us one morning with his little bundle, saying, in a most decided manner, "I am come down to Mamma, and shall stay with her till I am a man." As he had a cutaneous disease, which the Karens fear very much, deeming it contagious, we hardly knew what to do with him, but thought, under such circumstances, it would not be right to send him back to his brother-in-law. His parents, who were both disciples, had died a year or two before, of cholera. We therefore allowed him to remain, and kept him, as much as possible, by himself.

Whenever the other little boy was called, this one was always the first to respond; and, being very active and clever, he soon made himself useful. Perceiving, however, that he was seldom called into the house, he said one day to the servant, "The Mamma does not want me here, but I am resolved to make myself so useful to her, that she will wish me with her." On learning this from the servant, I dressed him up tidily, and brought him into the house, and well has his prediction been fulfilled. We have seen few circumstances, from that time to the present, when, if we consulted merely our own wishes, he would not have been with us.*

I immediately commenced giving these two boys, and a little girl, whom I had also taken, daily lessons. Mr. Binney's school commencing soon after, and many of the pupils bringing their wives with them, my time was so fully occupied, that the children were placed in the Vintons' school, as day scholars. At the close of the rains, however, their school was dismissed as usual, and the instruction of the children was again committed to me.

Want of books—Instruction in English—The school established.

I was exceedingly anxious to educate these promising children, thus placed,

* This lad is now in the civil hospital, at Maulmain, acquiring a knowledge of medicine and of attendance upon the sick, under Dr. Morton. When he shall have completed his preparations, we expect him to be useful among his countrymen as a physician, and we trust, eventually, as a preacher.

by the providence of God, under our influence; but felt the want of books for this purpose. We saw what stores of knowledge would be opened to them, if once put in possession of the key,—the knowledge of the English language. The interest felt for these children, awakened a similar interest in the numbers of other Karen children, who might be selected from the multitude of those whose parents were Christians; who were barely taught to read and write, and had only the New Testament, with a few elementary works, put into their hands. Even this was an unspeakably precious boon; but it was hoped, that, if a school were established, where only the *most promising* were admitted, a few might be found equal to the task of acquiring the English language, and thus in time be qualified to aid in preparing suitable books, and teaching them to their countrymen; while others might carry their studies still farther, and, after a suitable course of theological instruction, become able ministers of the gospel. We conversed with our only associates, the Vintons, on the subject, and their views corresponding with ours, it was decided to establish the school.

The great difficulty in commencing such a school was, the want of a person who had the requisite time and strength to devote to the wo k. Neither of the Vintons could do it, without sacrificing other important interests of the mission. The *superintendence* of such a school came legitimately under my husband's appointment of labor, but he had little leisure to devote to its actual instruction, and much was required. I therefore asked, and obtained his consent, to commence the school myself;—not, however, without many misgivings, whether I had either the leisure or the physical strength necessary to success.

Auxiliary to the theological school

It was seen, from the first, that the contemplated school would be an important auxiliary to the theological school. This was composed of pious young men, wishing to qualify themselves for the ministry, but who were too old to form new habits, or even to adopt improvements upon their old ones readily. An effort was to be made to keep this school in town during the dry season, but the pupils were like birds of passage, at the change of season, ready to fly away to their jungle homes. Even some of the older missionaries predicted with confidence, that any effort to retain the "jungle-loving Karens" in town, during the dry season, would be vain. It was thought, if a school were established of small children, whose habits were not fixed, and who would be happy any where with companions of their own age and under kind treatment, that the women would be more willing to remain with us, and consequently the young men would find their stay in town more cheerful and inviting. Indeed, in all our efforts for the improvement of the theological pupils, we anticipated important auxiliaries in the children who should be under our exclusive care and control, as examples of what Karens might and ought to do for themselves. In these anticipations we have not been disappointed.

Exclusive jurisdiction over the pupils—Admission of both sexes.

It was deemed important, that we should have the exclusive control of the children received under our care, that they should be given up to us as if we were their parents, for any number of years we should deem necessary; and great pains were taken to make these conditions perfectly understood, by both parents or guardians, and the children themselves. We were indebted to the Vintons for our first pupils, after those above named. Three of these (two brothers and a sister) were orphans, left to their care, a few years previous, by a pious mother, while dying of cholera. Another was the son of Ko Chethting, whose desire was very great, that his son should receive such an education as American children were accustomed to receive. Ever since his visit to

America, he and his wife were resolved that their son should be sent to that country, and they had given him to the Vintons for that purpose; but they were glad to put him with us as a substitute. Thus, with our own two boys, the son of Ko Chetthing, and the three orphans, was the school commenced.

With all these children the conditions were easily effected, but with others we at first found some difficulty. It was a new thing to ask a parent to give up his child to another for years. Especially did we find it difficult to obtain girls. The motives for educating them were not so obvious. At this, perhaps, we should not be surprised, when we reflect that so short a period has elapsed since the popular feeling, in parts even of our own country, was against giving females a more extensive education than to read and write, with a little knowledge, perhaps, of English grammar, and geography; lest they should be unfitted for the proper performance of their domestic duties. So said the Karens. "Girls are not to become preachers of the gospel, are not to be employed by government as interpreters, surveyors, or in any other capacity, and are not to learn trades. Of what use will the English language, or a general education, be to them?" Besides, Karen girls are so useful to their parents while young, we found difficulty in obtaining them, arising from that source. Soon, however, a little girl of six years was given to us, and Rebecca, (my little orphan,) had a companion. The school was *formally* organized April 27, 1846.

A promising pupil—Her conversion and early death.

Our next pupil was the girl mentioned as having been taken into our family before the school was contemplated. She was about eleven years of age, older than we would have wished, but a promising girl, and we were anxious to make a beginning. Soon afterwards, Miss Vinton placed in the school a little girl of nearly the same age, as a companion for her. This child was also an orphan, who had been given to Miss Vinton a few years before. These girls proved to be of great benefit to the boys. Both were apt to learn, and fond of study; and being decidedly more ready to speak the language than the boys, they were a constant stimulus to them. We had strong hopes in regard to them, but it pleased our Heavenly Father to disappoint our expectations, with reference to the former, removing her from us by death. She was ill but a few days, and from the first of her illness was quite unconscious of her real danger, her fever having affected the brain; but her conduct, for more than a year, had been a better testimony to the sincerity of her faith, and love toward God, than any dying testimony could have been, and we were greatly comforted concerning her. Her loss to me was very great. She had already acquired a sufficient knowledge of English to read the bible and other books intelligibly, and her influence and example, in the schoolroom, and among the women with me, were doing what I could not do alone. She ever manifested the strongest gratitude and affection toward us, and her uniform cheerfulness and devotion to her studies, and other duties, had won the confidence and admiration of all. Thus, our tears of regret for what we had lost, were mingled with those of joy, in the belief, that, by the grace of God, she had been thus early ripened for, and received to, everlasting glory and blessedness. She died Jan. 1847.

Growing popularity of the school—Course of instruction for females.

By this time, more confidence began to be felt in the school. Parents saw that the children received more than parental care, both in sickness and in health; and the almost uniformly healthy appearance of those even who came to us diseased, did not fail to attract their attention. The older assistants, who were with Mr. Binney, began to understand more fully how advantageous such a school would be to the Karens, and were anxious it should succeed. In less

than two years after its commencement, we found it no longer necessary to apply for children; our only difficulty was to make a selection from the numerous applicants. These applicants, however, were confined to boys.

In the present state of education among the Karens, we did not deem it advisable to teach Karen girls mathematics, or the sciences (strictly so called); but that a few should be taught to read and write their own and the English languages, with some knowledge of their grammatical construction; that they should form some acquaintance with geography, simple arithmetic, etc., and know how to sew neatly, and keep their persons and houses clean and tidy; in fine, that they should be made suitable companions for the other sex, seemed to us exceedingly desirable. We thought the nineteenth century too late, for missionaries, boasting of having received their birth and education where, of all countries, female influence and education are receiving the greatest attention and patronage, to entail upon a nation, ready to receive any impression which may now be given them, the doctrine that females were only designed for the service of man, or that great advances could possibly be made in improving or elevating a people, while a due regard was not paid to the improvement of the females, to the education of their daughters, their wives, and their mothers. As we deemed the education of girls essential to the success of our plan, and as a separate school could not at present be well established for them, we have endeavored to obtain nearly an equal proportion of girls; and we are thankful to say that prejudices on this point are rapidly giving way.

Associate teachers.

During the first dry season, I taught the school unaided. The succeeding rains, Miss Craig, (now Mrs. Johnson,) of Maulmain, very kindly gave her gratuitous service for nearly four months. These services were very timely, and will ever be remembered with unfeigned gratitude. The children, however, at that period knew but little of the English, and she nothing of the Karen language. I was obliged to devote several hours daily to their instruction. The entire care of them when out of school, and the translation of every lesson into Karen, as well as all religious instruction, devolved on me. A few months after she left us, br. and sr. Beecher arrived in Maulmain, and Mrs. B. at once gave to the school two or three hours of every afternoon. Her admirable tact in securing the interest of her pupils, and her untiring patience and perseverance, supplied, as far as was possible, the want of a knowledge of their language. Still, she saw, as we did, that a knowledge of Karen is an indispensable qualification for one who would take charge even of the book instruction of the school. After a few months, other duties took her from the school, and I was again alone until October, 1847, when Miss Vinton, in the absence of her brother, on his visit to America, came to us. The school now numbered thirty-six. Possessed of a good physical constitution, a competent knowledge of both dialects of the Karen language, and of aptness and experience in teaching, with an entire consecration of all to the good of the Karens, we felt that, with such an auxiliary, a fair experiment with the school might now be made. And after this period of time, it is but justice to say, if in any case expectation has not been fully met, the fault has not been in the kind or degree of labor bestowed by her.

More than four years have now elapsed since the commencement of the school; and although no pupils have been dismissed, as educated, yet several of the first pupils have laid a very respectable foundation for an education; which we trust will be carried on for a few years. Two have been dismissed, or rather been returned to their parents; yet under such circumstances that no injury has been done to the feelings of either parents or children. One lad, the little boy whom I first took to be

with me, was dismissed at his own request; we had found he could not speak English well, and was not promising in other respects. Four have died. Three of these were children of much promise, and had been, as we trust, converted to God, while with us. Concerning them, we had great hope that the labor bestowed upon them was not lost; but, if we may use the expression, that the capital invested in the immortal part had only been transferred to that blissful state where it would continue to increase to all eternity.

Method of instruction—Progress of the pupils.

All instruction has been given, so far as was possible, through the medium of the English language. The method of instruction has been, from the first, to require each pupil to teach others, as far as practicable, up to the point of their own acquisition; and the monitorial system, always under the closest supervision, has been continued to the present time. No paid native teacher has been employed.

As soon as a few of the pupils could read a little in English, one hour in the morning was devoted to the reading of the Scriptures. Some doubt was felt by myself as to the propriety of making the reading of the Scriptures by them a part of our devotional exercises, lest, as they read so imperfectly, and every word had to be translated into their own language, before they could understand its meaning, they should learn to regard the reading of the Word of God, and our mornings' exercises, as a task rather than a privilege. At this period, there had been no portion of the Old Testament history published in Karen; consequently, the translation was made at the time of reading, according to the teacher's ability. A very short time, however, served to remove all anxiety on this point. We commenced with the first chapter of Genesis. Each child was required to read and translate a verse in course, until the hour expired. Then a short hymn, previously committed to memory, was sung, and followed by a short prayer, always in English, but with great pains to make use of such expressions as would be generally understood. So much did the children become interested in this exercise, that even those who had been accustomed to be tardy, would now be seated, with their bibles open, and my own chair and book arranged, some minutes before the bell should ring to call them together; and, when the clock announced that the hour had expired, they would often exclaim, "How soon the clock has struck to-day!"

After this exercise, the lessons followed; which at first consisted of short spelling and reading lessons, which they were afterwards required to learn by themselves. At each interval of study, some exercise was introduced in which all could unite; as committing a verse of a hymn, by repeating after me, or, perhaps, repeating the multiplication and division tables, &c., which were learned in this way;—also, naming the various organs of the human body, or the attributes of the Deity, with their definitions. Thus, much instruction at first was given orally, great pains being taken that every thing was understood, and especially that every pupil pronounced distinctly and properly. Silent study was gradually introduced, at first for a few moments; but, to them almost imperceptibly, lengthening the periods of study, until silent study became the rule, and loud study was indulged a few moments, occasionally, as a recreation. As they advanced, geography, arithmetic, &c., were introduced.

Whatever the lesson might be, they were always required to read it properly in English and translate into Karen, before studying it by themselves. Great stress has been laid upon learning every thing well; progress, consequently, in any one book, has been slow. Frequent reviews have been deemed important, fully one sixth part of the time having been given to them. Writing, and written arithmetic, have received a due share of attention; and after the pupil could write legibly, he has been required

to keep a book, in which some sums, under every rule, have been copied. Elementary books in astronomy, natural philosophy, history, and physiology, have been studied, and simple histories and biographies put into their hands for private reading. The study of the bible, in addition to a portion for Sabbath exercise, has been continued in the manner before mentioned, up to the present time; and we think it not too much to say, few children in any country possess a better knowledge of the bible, particularly of the historical parts, than do these pupils. The bible is, emphatically, the favorite book. When reading the Psalms, or Prophets, or those portions of the New Testament in which allusions are made to the historical parts, they seldom fail to perceive the allusion, and to turn to the historical or other portion with surprising facility.

Gradual accessions has been made to the school, until it now numbers forty pupils. Many applicants we have refused, not deeming it desirable to increase the number at present. The classes received during the past two years, have made much more rapid improvement than the first classes; particularly in speaking the English language. As Karen is seldom spoken in the schoolroom, or by us, they are acquiring more confidence in the use of English. Still, there are but few who speak English well. A few speak very well on all subjects which come within their range of knowledge. Two or three of the children had been baptized before they came into the school. There are now but twelve who are not hopeful converts, and members of the church.

Introduction of manual labor.

The boys are required to attend to manual labor of some kind, two or more hours daily. School has always been dismissed at twelve o'clock on Saturdays. After the washing of their clothes, and dormitories, they have the remainder of the day to spend as they like. Wednesdays, after school, they also have for recreation; as also all their evenings, and other intervals of time, of which there are many. Two of the boys have learned trades, one the carpenter's, and the other the cooper's;* and a portion of their mornings and evenings has been spent in some profitable manner for the schools. They acquired a knowledge of these trades in the arsenal, Mr. Craig kindly allowing them to work three or four hours every morning in the government shop. The other boys have been employed in the garden, or in keeping clean the roads in the compound, and particularly about their own houses. As most of them have been small, the *amount* or *kind* of labor has been deemed of secondary importance, anything being better than idleness and its usual attendant, mischief. Some of the older ones, however, have been allowed, if they wished, to earn something towards defraying their own expenses, and perhaps the purchase of better clothing than we have been accustomed to give them, by any domestic service of which they were capable. The girls have also been required to wash for themselves, to keep their own and the school rooms in order, and the yards connected with them,—to pound paddy and sew for the schools; and they have taken turns in coming in, and doing the work of the house. As this has been greatly for their advantage, we have always taken pains to keep them about us as much as possible. This has also served to lessen their expenses. They are all taught by a competent person, (usually the woman who has cooked for the schools,) to spin and weave their own clothes; and as they are with us during vacations, they usually have been very happy during those seasons,

* Since died of measles, in the hospital at M. His death had a sad effect upon his parents, in Rangoon. They could not comprehend, how a God of wisdom and love, united to power, should thus disappoint hopes, and render useless such an amount of labor and expense as had been bestowed upon him. We trust, however, he comprehends, in the light of eternity, what they cannot.

in their work. This is done, partly from motives of economy, but chiefly that they may have suitable exercise without going off the compound, and that they may know how to do these things when they have left the school. No work, of either boys or girls, is ever permitted to interfere with their regular school hours, or even with the time out of school, which could profitably have been employed upon books. We have endeavored, in every respect, to bring the expenses of the school as low as possible, consistently with the health and happiness of the pupils, and the improvements we believe practicable for them to adopt without our aid when they leave school.

Schoolhouse—Personal habits—Superintendent of the school.

We occupied for a schoolroom, and for the girls' dormitory, for the first three years, a room in the basement of our own house; but as this was attended with many inconveniences, a building enclosing the girls' dormitory at one end, and the schoolroom in front, was put up at an expense of about five hundred rupees, one hundred and fifty-eight of which were paid by the Karens themselves.

No pupil has ever chewed coon* since the school was formally organized. At first, it was a voluntary abandonment of the practice, after the evils of using it, and the advantages of abstaining were presented to their minds; and as new pupils came in, it has been made a condition of admission. The boys use cheroots,† which they thus far have earned for themselves. The girls use neither the betel-nut nor cheroots, and, with very few exceptions, declare themselves happier without them. As it is unpopular to use them in the school, their example has influenced many others out of school, and even the pupils of the theological school, with one exception, have abandoned the use of the betel-nut altogether.

By the above account, some idea may be formed of the labor bestowed upon this school; not merely the amount of labor deemed desirable by us, but of what is absolutely essential to the success of such a school;—six hours' daily instruction, beside the attention necessarily bestowed upon the board and clothing of the pupils, the superintendence of their work, and the care of them in sickness, which all who know Karens are aware must often be great. They have also been encouraged to be with us at all proper times; and, as soon as they are sufficiently advanced in English, have been brought to our morning family worship.

The necessity will also be readily seen, that a brother in the mission have the superintendence of such a school, not only to be responsible in the business department, and before the public, but to maintain a vigilant and unceasing care over its internal conduct and discipline. The amount of labor involved in this department has not been small.

Miss Wright, appointed by the Executive Committee a teacher in this school, arrived in March, 1850, and soon after entered upon her duties; Miss Vinton aiding in the school until Miss W. shall have acquired a competent knowledge of the language. We have the strongest confidence that this department will be continued with ability and success.

* The betel-nut, with its accompaniments, universally used by the natives of Burmah and all India.

† A mild segar.

SOUTH EASTERN FRANCE.

LETTERS OF DR. DEVAN.

The following letters are in continuation of the narrative published at pp. 342-3, last vol. The first is dated at Lyons, Oct. 15.

Vexatious disturbances at Lyons.

I have written to you an announcement of the opening of our Lyons chapel. It is small, and my congregation is a feeble one; yet I believe the hand of the Lord is in the work, and he is able with a worm to thresh the mountains low.

Our little band of *seven* are very united, and very zealous for the truth—and the *whole* truth. Indeed, the great adversary of souls, and of all truth, sees so much danger in our young effort, that he has already commenced his work.

Thus far, we have been favored with quiet and orderly meetings, although we had heard of murmuring opposition from without. But on Sunday last, as I had just opened my afternoon service, and was engaged in the first prayer, I heard the noise, as of several entering, and afterwards perceived nine or ten gentlemanly-looking persons, who appeared to have come in company. I opened the bible, and was about commencing a chapter, when one of them arose, and commenced very vehemently inveighing against any new religion being introduced. The ground, he said, was already occupied, and before we could expect to do anything, we must prove that our religion had existed for eighteen hundred years, and that our bible was an authentic and approved one. The snare evidently laid for me, was to draw me into a discussion; in which case the meeting would be reported as a *club*, and would have been immediately and permanently closed. While he was speaking, I sent for a police officer, and then answered him, in as solemn a manner as I could, upon the necessity of a new heart and a living faith. I told him that the meeting was not for controversy, and I could not permit myself to enter upon it *there:* at another time and place, perhaps I might. By this time our brother had returned with the police officer of the district, whom he at once recognized as having entered with the party of nine or ten, and having almost immediately disappeared. The officer showed some signs of unwillingness to obey the summons, but at length came, and, as might be expected, took sides with his accomplices, and against me. He declared my meetings illegal, and ordered them to be immediately suspended. I requested permission to continue that afternoon. "If you continue, sir, you are immediately arrested," said he. By this time all was confusion, and finding it useless to attempt to stem the current, I gave up my meeting. My name and address were taken, and I was told to present, as soon as possible, the papers in my possession, authorizing me to the step I had taken.

"Patriotic" appeals.

After my departure, it appears that quite a wordy warfare ensued between the members of the church and the disturbers. An old man among the latter, returned several times from the door to cry out, "Shame! shame on you, Frenchmen, to listen to an American! Shame on you!" Poor, vain France! She thinks nothing good or valuable can be born beyond her territorial limits. One of our dauntless sisters, however, replied, with characteristic energy, "Shame or not, he preaches to us Christ, and that is what we want; and when you do the same, we'll listen to you." Having, however, won the day, they speedily dismissed the people, closed the doors, and tore down one of our outside notices. The next morning they returned, and tore off the remaining one.

The meeting declared legal—Supposed authors and motives of the disturbance.

On Monday, I repaired, as I had promised, to the Commissioner's office with my papers. They were scrupulously examined, and declared sufficient, and that henceforward we were free to continue our meetings. Our poor members, however, place little faith in these promises, and think that we shall be frequently harassed by such intrusions. I have since understood, that these men fabricate largely the hangings and images that adorn the Romanist churches, and, like Demetrius of old, tremble for their craft. How strong, and yet how *wily* is the spirit of opposition, with which we are called to contend!

Added to personal motives, these men were probably moved by other individuals, who did not wish to appear person-

ally in the affair. Some time ago, the curé of that parish called on one of the tenants who live in the same building with the chapel, and said to him, "Do tell me what sort of people are those who hold meetings in your house?"

"Well, really, sir, I don't know. I have never been in but once, but they are a queer sort of people."

"That's right! that's right!" returned the curé, "don't go near them, they are very dangerous. But who is the proprietor of the house? *Is he a Christian?*"

"O, sir, it belongs to an estate, now dividing among the heirs."

"But are these heretics, according to law?"

"Indeed, sir, I don't know anything about them."

"What part of the house have they?"

"Part of the old church, sir."

"The devil!" responded the devout curé, frightened out of his propriety by the nearness of the danger, and the impudence of the heretics. But let the curé call his friend to his aid, if he will. Stronger is he that is for us than they who are against us. If the Lord open the door, none can shut it; and if he shut it, is not our desire to open it.

The work at St. Etienne, like all other good works, has its bright and dark spots. Two more are received for baptism; but a brother who loves to "have the rule," is agitating that little body with questions, that are needless to be repeated. But the Lord God omnipotent reigneth, and I have no fears. To him I look for wisdom and caution. Give me the aid of your prayers, that I may be kept from stumbling.

There appears to have been a renewal of disturbances at an evening meeting on the 17th Oct., as alluded to in the opening paragraph of Dr. D.'s letter of the 18th.

Oct. 18, A. M.—To-day, I hear that the police officer and the disturbers held a long consultation in the hall, before entering, last evening, and that the latter were headed by a priest, (in priest's attire,) whom I did not see. Some hesitation seemed to prevail, at first, whether they should enter. At length, the priest led them to the chapel door, and filed in his gang, one by one; which done, he retired to the hall to await the issue. Undoubtedly, the head city authorities must be cognizant of all these things, and favorable towards them, else this Commissaire of the Quarter would not *dare* to disregard so openly my authorization-papers. However, I go to-day to the chief authorities, to see what redress I can procure from them, and may the Lord grant his guidance in the whole.

The meeting again declared legal—Renewed aggressions.

P. M.—Having made arrangements with one of the brethren, to accompany me to the Hotel de Ville, as a witness, in case of necessity, I proceeded to the office of the Commissaire Central, who is the immediate superior of the Commissaire of the Quarter, and stated to him that the officer of the Quarter, not regarding my papers as a perfect authorization, had refused to extend to me his protection. After perusing my papers, he sat down and penned a note to the officer, in which he said that my meetings were properly authorized; and he called upon the officer to keep order. That note he confided to us, to hand to the officer. We instantly proceeded to the office of this last-named functionary, but he was not in. The hour intervening before his return, we concluded to pass at the chapel.

I had not yet opened the door, when five men presented themselves and demanded a conference. I told them that there should be no conference, or discussion, or controversy, but if they wished merely to know our religious sentiments I would explain them cheerfully. They asked me why I would not discuss. I answered, that if we held discussion in our chapel, it would become liable to the law on "clubs," and, besides, that the Commissaire Central had told me to abstain from all such things. They replied railingly. After long parleying, about ninety-nine hundredths of which

was done by my assailants, they pronounced me an "impostor," a "blasphemer of Mary," "ravening wolf," "mercenary," &c., &c., to all which my only reply was a smile. They left me, declaring most solemnly, that I should not be permitted to continue my meetings there, even should they be obliged to carry the affair up to Paris. Although very noisy, they offered no further violence than kicking the door, and bestowing very opprobrious epithets, which it is not worth while to remember.

One of the least noisy, I found to be one of those who were at the meeting last evening. I asked him if he heard me say anything that is false? He replied, "Yes." What is it? "My memory is very bad, so that *I* do not remember, but this gentleman can tell you," he said, pointing to the garrulous old man, who was chief spokesman. I did not get any further satisfaction on these points from this company. They reproached me, however, with having in my chapel no *visible sign* of religion, (they meant, no cross, picture, altar, &c.) and as to our baptism, they said, "it was shameful to throw women naked into the Rhone, and call that baptism!"

The police refuse protection.

I dismissed the company as I best could, and returned to the commissary of police, for whom I had the letter from his chief. He opened the letter, and said that, notwithstanding that, he could not regard me as being in exact legal order. He proposed at once to accompany me to the prefect of the department, who is the fountain-head of authority in these matters. I saw nothing better to be done, seeing that this functionary would not even now consent to maintain order in the meetings. We went to the prefect accordingly, but could not see him personally: we saw the head clerk, specially charged with business of this nature. This gentleman directed the functionary to draw up a report of the whole. This he promised to do, but said that he should request from the prefect explicit orders to close the chapel next Lord's day.

The clergy stronger than the law.

On leaving the prefecture, I accompanied t e functionary to his office, and reasoned with him as well as I could on the matter. He stated, that the clergy were in this whole affair, and that, while nothing is to be feared from our meetings as regards political concerns, yet, as the *clergy* had mixed themselves up in the matter, it would be seized upon as a pretext for a public disturbance. I urged, in answer, that a fundamental principle of all good government is, that law must have superiority over all private and personal animosities. He admitted it, but said that the prefect would not, for a little affair like this, embroil himself with the archbishop, with whom he is now on good terms. Our interview was terminated by the functionary promising, at my urgent entreaty, to embody in his report the following proposition made by me: that, if the prefect would allow me to continue my meetings, say three months, so that in appearance I should not yield my rights to the clergy, I would guarantee to remove my chapel to quite another neighborhood; but that I needed *now* the protection of the law, as I was threatened with a regular invasion, next Sunday, by the "faithful," as these intruders are called.

Oct. 19.—This afternoon I saw the prefect. He told me he had not had time to examine into the matter, but would do it next week. "May we then have our meetings to-morrow, in peace?" "That, sir," said he, "depends upon the Commissaire of the Quarter." That was all the satisfaction I could get from him. I then called upon the last-named functionary, who gave for answer, that he would not take upon himself to forbid the meeting, but that he would not give his protection, except to secure me from personal violence. In other words, he would permit things to pass just as they had done, at other times, should trouble occur. I concluded to try it once more.

Chapel meeting deferred.

20. Sunday.—I went to the chapel fifteen minutes before the regular time of assembling, and found all around the door very peaceable. In a short time, however, eight or ten of this idol-making gang came in, on which I caused it to be announced, that there would be no meeting. But these would not go; for, as it afterwards appeared, they were waiting for the arrival of a strong reinforcement, in order to commence disturbances. I caused our people to leave, and I myself went out about the last. I met a well-dressed man, to whom I said there would be no meeting. "And you wont hold a conference?" "No, sir, because this place is for worship: it is not a club." All these people constantly spread this net before me, as though I was not aware that a conference would make my place come under the title of *club*, and in that case I should be instantly prosecuted, and the place closed without appeal. I had scarcely got out of the house, when I found that some fifty or sixty people had collected, and on retiring some distance, but not so far but that I could see, I noticed the crowd increase, and become more noisy. The sexton apparently could not get away, and such I afterwards learned was the fact. The people had worked themselves up into a fury, bawling out, "You listen here to an Englishman! You want to get up a civil war! You want to sell our blood!" &c., &c. The Commissaire of the Quarter delayed coming as long as possible, although he had been sent for. In the mean time I trembled for the safety of the sexton, and durst not go back myself to his rescue; for my presence, I knew, would only cause more excitement.

In a few minutes some of the brethren came, and said that the people were searching for me. I judged it wise to decamp, but at the same time appointed a meeting at the house of one of the members for the church only. This, however, was by spies made public, and the Commissaire declared with a loud voice, "Meet where you will, I will cause you to be tracked and prosecuted." The poor sheep were scattered in every direction, though there was a well-marked sympathy in our favor, from both neighbors and strangers.

21. — To-day, I resolved I would appeal to the American Consul, to see whether I could be protected in my rights. At my request, he is to wait on the prefect, and to seek from him, if not protection in returning to our present chapel, at least protection more steady in a chapel in some other quarter. He has undertaken the business, and I am to have his answer to-morrow. It is agreed among the members, that they will meet at each other's houses privately, and as a church. The clergy, who are (as the Commissaire of the Quarter candidly confessed) at the bottom of all this, may track us, but that is of no consequence, as I have no sort of fear of them.

I learned to-day that more or less of a crowd continued around the chapel door the greater part of Sunday, the women in the neighborhood crying out, "Let those people alone! They have more religion than you! You are only hypocrites! Shame! shame upon you!" &c., &c.

Virtuous solicitude of the clergy.

22.—The consul says he has laid my complaint before the prefect, and that an answer will be forthcoming before the close of the week. He had learned from some of the higher authorities, that the house in which my chapel is, had heretofore been a house of bad repute, and that even now one or two questionable characters lived there. He asked me if I was aware of it. I answered, yes. He replied, "It is not considered according to morality to have a chapel in such a house. They do not think, at the prefect's, that such a thing should be." I answered him, that I was very much obliged to them for their great interest in my good character; but that we could ourselves take care of that, and that our chapel was the best cure of such kind of houses.

Wonderfully disinterested kindness! The clergy could very well tolerate, and for a long time, a house of ill fame close by the cathedral and the archbishop's palace, but the moment the house was occupied for the worship of God, a great hue and cry is made about morality! I told him it was all nonsense: I understood the matter as well as they did.

May the Lord give us a happy issue out of all these difficulties! I am no way disheartened; I am rather annoyed. I shall not be quiet in the matter till the Lord manifestly shuts me up on every side; and the Lord God omnipotent reigneth,—let the earth rejoice.

GREECE.

LETTER OF MR. ARNOLD.

The opening paragraph of the letter alludes to some suggestions on the desirableness of employing native helpers in missionary labor. The case of Xidactilo was mentioned by Mr. A. at p. 293, last vol., and by Mr. Buel, p. 349.

Dispersion of the converts.

Corfu, Oct. 7, 1850.—Xidactilo went to Smyrna because he could not find employment and support here; with a view of remaining there if successful, unless some favorable opening should occur here or in Zante. I am sorry to hear that hitherto he has not been successful; and has been reduced to the necessity of asking aid to keep him from suffering. It is, I assure you, very painful to me and to us all, to have our brethren thus scattered abroad, instead of being united in one growing company, and forming one centre of missionary influence. I have felt most sorely that in this respect, even while adding to our numbers, we are not strengthening our cause as might be expected, by building up a missionary church. But what can we do? Every one who has joined us, thus far, has in consequence been deprived of his former means of livelihood. They have not all the requisite qualifications to be employed as missionary assistants, and if they had, we have not the means of employing them; and if we had the means, it might be a serious question, whether we could safely begin on the principle of furnishing employment and support to every convert. You will readily see the peril to which such a course would expose us. And now I hope I shall not add to your sorrow so much as to your joy, when I tell you that I have lately baptized another, and that he, too, has been obliged, for the same reason as the rest, to flee into another city.

Baptism at Zante—Expatriation of Mr. Pelecassi.

On the 14th of last month, I left Corfu for Zante, partly to see the two candidates for baptism, Mr. Pelecassi and Mr. Canalis, partly to ascertain whether any measures could be taken to prevent the dispersion of all our friends and fellow-helpers there, and partly to see br. and sr. York before their determined departure for America.

The result, so far as the first of these objects was concerned, was the baptism of Mr. Pelecassi on Sunday the 22d ult. After much examination I thought it best to defer, at least, the baptism of Canalis. He seems to be a sincere young man, desirous to know the truth; but I fear he is not a new man in Christ Jesus. There seems to be much reason to hope for a good result in his case at last. As to the second object of my journey, I found that arrangements were already so far matured for Mr. P.'s departure for Constantinople, and the hope of his getting employment in Zante was so small, that I could not, with a good conscience, make any vigorous opposition to the measure. A large subscription had been raised for the express purpose of enabling him to remove to Constantinople, and some of those who had given most liberally, (those in authority especially,) would have been little disposed to contribute, except with the understanding that he was to leave,—in plain words, that they should get rid of him, and so make their

own position more comfortable. Others, who might have been equally disposed to give if he were to remain, would certainly not have given so largely, if they had not had in view the expensive journey before him. This subscri tion was well advanced before my return from Italy. The whole amount is not far from £75. I was at one time disposed, in spite of all these considerations, to propose a plan for keeping Mr. P. near us; but on further reflection and consultation, I decided that it would be assuming a grave responsibility too hastily.

Br. and sr. York came to Corfu in company with me, on my return from Zante, and after spending less than two days with us, proceeded on their way, via Trieste, Vienna and Bremen. I suppose they will be in Boston before this letter can reach you.* Prepared as they are to labor in this field, and encouraged by gratifying evidences that their labors were not in vain, it were a pity that they should not return to it. But they themselves can best explain their wishes and their plans.

Unscrupulous calumnies—The adversary disturbed.

I send you a translation of part of a letter, published in Cephalonia, in regard to our operations in Zante. You will see what unscrupulous calumnies are disseminated against us. These things are to be expected; our elder brethren of the primitive church, and our blessed Redeemer himself, were reviled much worse; and if we bear these things patiently, and forgive and pray for those who speak all manner of evil against us, falsely, for his sake, he will make their curses blessings to us.

Translation of parts of a letter published in the "Phileleutheros" newspaper of Cephalonia, and dated from Zante, July 12, 24, 1850.

It is already well known to many, that our religion, *that sacred ark of our* NATIONALITY *and our hopes*, has always been subject to conspiracies and persecutions, on the part of foreigners. Swarms of Jesuits and Luthero-Calvinists, forgetting, it seems, that the Greeks are the first-born of Christian nations,—that we have never made use of religion to serve a crafty, political end, nor spilt the blood of others in order to impose it on them by force, for the accomplishment of hateful and sordid designs, but have disseminated it by evangelical persuasion, hallowing, adorning, and establishing it by the offering up of our blood; and that in our nation it has been and is preserved genuine and in all its purity, as it was taught and delivered to us by our Divine Saviour himself, and his holy apostles, and the divine Fathers of our church;—forgetting, we say, all these things, they have left so many nations, which no beam of Christianity has yet warmed, and have rushed upon us, as upon some spoil, vying with each other who shall exceed in instilling into us his heresies, and drawing us over to his errors, and his spurious and anti-Christian doctrines.

Neither Zante, nor any other of the Ionian Islands, nor indeed any part of free or of enthralled Greece, has remained quiet and exempt from these persecutions and trials. For a few years, however, after Archbishop Lazarus of blessed memory had succeeded, in 1837 or 1838, by his just and persevering exertions, in driving out of the country the Luthero-Calvinist Dickson, who was openly disseminating in our community his pestilent heresy, we remained undisturbed, because his associates and followers did not dare to lift up their heads, or at least had not the temerity to insult openly the sacred objects of our religious reverence. But two or three years ago they began to recover themselves again, and the offence of proselytism, carried on without disguise and without restraint, has grown to such a pitch, that it has become the topic of the day, and is heard from every one's mouth, in the social circle in the club, in the coffee-house, in the shop, and everywhere.

Foremost among the teachers of Luthero-Calvinist heresy in our island were

* They arrived Nov. 16.

Mr. York, teacher of the girls' school, Mr. Robert Pelecassi, teacher of English in the public school, one Ulysses Kynegos, surnamed Phianghi, a reader, a graduate of the Theological Seminary in Corfu, and a teacher of one of our Lancasterian public schools, and a certain Struza from Gerakario, also a Lancastrian teacher.

* * * *

Who can contemplate without indignation the crafty and corrupting means which these hateful men resorted to in order to entice the young? Not being able to draw into their error decent young men of somewhat mature years, they spread their net for profligate youths, and those of the tenderest age. Besides offering to each of their proselytes a regular payment of a shilling a day, in order to corrupt them and to pander to their passions, they transformed their houses into haunts of the vilest immorality. Regard for good morals, and respect for the public, forbid me to narrate the orgies practised in them. Often the young men who entered into them disappeared for many days. Lately a young man, named Stupathi, fifteen years of age, who, poor fellow! was long ago caught in the net of this corrupting and abominable society, brought a young friend of his, about the same age, to the house of Phianghi (Kynegos), where they kept him more than three days. His unhappy father, not knowing what had become of him, was anxiously running here and there in search of him. At length conceiving some suspicions, he had recourse to the police authorities; and they found the young man in Phianghi's house, and delivered him up to his parents, but took no measures against these scandalous proceedings.*

* It was not true, that this lad was secreted in K.'s house, nor was it there that the police found him. He had been two or three times to K.'s, during his absence from his father's house: but that absence was wholly independent, so far as we know, of any *religious* cause.

BASSA MISSION.

LETTER OF MESSRS. CROCKER AND VONBRUNN.

The following letter, dated at Bexley, Sept. 30, while it brings painful intelligence of the irregular walk of some of the young and inexperienced members of the church, is at the same time a gratifying attestation to the faithful maintenance of

Church discipline.

Through the tender mercy of our Heavenly Father, we have occasion to praise his holy name that we are preserved to forward another communication to you. We are happy to state that the Lord continues his watchful kindness to us. Our schools, here and at Little Bassa, are as usual, well and regularly attended. The scholars are improving well in their studies.

The spiritual enemy of the soul, who has ever annoyed the church of Christ, and goes about like a roaring lion, seeking whom he may devour, has caused by his evil influence an inconsistent walk among the younger members of our little African church. This has caused the church to reprove them, which reproof, it is hoped, will have its desired effects. We trust that you, our spiritual fathers, will continue your prayers for this church; for the prayer of the righteous availeth much.

It rejoices our hearts when we learn that you are near to succeed in the efforts to procure missionaries in this land. May the Lord be with his servants, and encourage them to give up themselves for his service.

In another letter of the same date, Mr. Crocker adverts again to the topic alluded to in the last paragraph.

Our hearts were indeed made glad by the intelligence received, that the Committee were putting forth strenuous efforts to procure missionaries again for this wide field. It is my prayer that they may succeed, for we long to welcome again the messengers of salvation on the shores of Africa.

Christians!—you who are commanded to evangelize the world, pray for our little African church, that its youthful members may become the heralds of salvation on this great continent. I felt, when listening to an exhortation from one of our young assistant teachers in Bassa last Sunday afternoon, that the Lord has yet blessings in reserve for the Bassas. Though we have been compelled to censure the younger members of our body, yet, on the whole, love and unity of spirit exist among us.

NINGPO.

EXTRACT FROM A LETTER OF NINGPO MISSION.

The letter, from which we make the following extracts, under date of Nov. 30, 1849, was prepared and forwarded by the Mission, in connection with their annual estimate, to enable the Executive Committee to appreciate more fully the nature and extent of the expenses of the station, especially those which relate to buildings.

School operations.

Our school operations, thus far, have been very limited. The most we have attempted, has been the support of a small day school, the expense of which has been comparatively trifling, aside from what has been expended in fitting the room now occupied. Our first efforts to sustain a school were commenced near the residence of Mr. Lord, in a small room erected for that purpose. But it was thought subsequently, that the chapel would be the more eligible place for this object. A school, located there, would be in the city, where the pupils would be more likely to be regular in their attendance, while at the same time they would be brought into our service on the Sabbath, an object which could not be secured while it was in the former place.

Rent of chapel—A new chapel needed.

The rent of a building, suitable for a chapel, favorably situated in a Chinese city, will not surely be regarded as high, at sixty-four dollars a year. Nor will it be supposed that, while we continue any missionary operations at this place, we can dispense with a house of worship, or a place where we can collect the people to preach to them the gospel. The building we are now renting, is perhaps as good a one as we can have until we are able to build, and the rate at which it is rented is as low as can be expected. The Committee, however, must not think that we are sufficiently well provided for in this respect. The time has come, we think, when this Mission should be furnished with a more suitable place of worship. We would not say anything disrespectful of the one we now occupy, for it has answered us a very good purpose; but as a matter of fact, it may be stated, that it is only the lower part of a Chinese dwelling, where are arranged a few rude seats and a ruder desk. At the entrance of this we beat a gong, and when a few come in, and we can get them to sit down, we talk to them. And this is the place we call our chapel. Knowing the embarrassed state of the treasury, we have not hitherto ventured to ask the Committee for an appropriation to build a chapel, but we would now submit this subject for their consideration, with an earnest request that they will regard this claim as an important one, and one to be *early* attended to. A moderately sized, plain chapel, such as would be most suitable to our views and circumstances, would probably cost, including the site, from $3,500 to $4,000.

Preaching stations.

The Mission have now but one place for preaching, although there are three of us, besides the native assistant, who endeavor to preach. It has, therefore, seemed to us that another place might be occupied, to some extent, without materially lessening our efforts at the present one. Accordingly, some months ago, Mr. Lord was authorized to rent and fit up a suitable room, in one of the principal suburbs of the city, and occupy it as a preaching station. The matter,

however, from sickness and other causes, has been delayed until the present time, and it may, perhaps, be delayed still longer. But it is hoped, that, as soon as circumstances shall render it practicable, the measure will be carried into effect, and that soon we shall have regular services at two places instead of one. The rent and fitting up of such a room we have estimated at thirty-five dollars.

Dwelling houses—Modes of rent and purchase.

The Committee, perhaps, are already informed why there is a rent on one of the mission houses, and not on the others. There are two ways of obtaining buildings or lands of the Chinese in this place. One is by *renting*, or paying so much annually. The other is by a peculiar mode of leasing, equivalent, or nearly so, to purchasing. When the place which Dr. Macgowan occupies, was obtained, circumstances made it necessary to rent it. In obtaining the other premises, the other mode was adopted. These, however, were mere building sites, while that had on it a building. This was fitted up at a cost less than what has been paid for the site and the building of either of the other houses,—a consideration that will balance for a while the incumbrance of an annual rent.

Expensiveness of repairs.

This item refers to a subject of much importance, and one which it is difficult for persons at a distance fully to appreciate; yet it is one, which above all others *we* could wish to have understood. No one, of course, will question that missionaries ought, so far as is practicable, to be provided with comfortable and healthy dwellings. It only remains to ascertain what these are, and how they may be best secured. But these are subjects in regard to which there may be, and doubtless are, differences of opinion. The views, however, which we entertain upon these subjects, we presume, do not differ essentially from those which the Committee would entertain, could the circumstances to be taken into consideration be set clearly before them. It will not be attempted here to notice *all* these circumstances. Many of them are too minute, and others, perhaps, too personal, to be detailed in a communication like this.

Peculiarity of the climate.

1.—Dwellings, in order to be comfortable or healthy, must of course be adapted, in some good degree, to the nature of the climate. A house that would be found comfortable under the rays of a torrid sun, might afford but a sad protection under the cold and snows of Lapland; and one that would be suited to the rocky soil of New England, might be ill adapted to the low and marshy plains of Eastern Asia. At Ningpo, we have it hot in summer, cold in winter, and damp the year round. Our dwellings, therefore, in order to afford us suitable protection from these inclemencies, must be built with thick walls, and tight windows and doors, and be elevated a good distance from the ground. They must also be surrounded, in whole or in part, with a verandah, partly in order to shelter the main body of the house from the violence of the sun and storms, but chiefly to afford us an opportunity for taking air and exercise, when the sun is too hot, or the weather too stormy, to allow us to be out without a shelter. Buildings of this kind must necessarily be somewhat expensive.

In this connection, it should be remarked, also, that buildings here, as almost every thing else, very soon become old, and need repairs. A single example may be mentioned in illustration of this. At Shanghai, there is a house which, less than three years ago, was new and substantial. Now, it has the appearance of being old, and is actually in need of repairs. What is true of this house, has been, and doubtless will continue to be true, in a less or greater degree, of all buildings in this climate. They must and do soon decay. As regards the cause of this, it will be sufficient to state that some of it doubtless

is to be referred to defective workmanship, some of it to defective materials, but most of it to the nature of the climate.

Materials, labor, &c.

The principal materials are brick and timber. Stone is used only for foundations, except in a few cases, which it is not necessary to mention here. Of brick, there is a great variety, in form, size, and quality. As regards the quality, some are bad, others worse. None can be called good, if compared with brick at home. Brick, of the size of those used at home for building, cost here from two to four dollars a thousand. There is a kind of brick, generally used for making thin walls or partitions, which can be procured for about a dollar a thousand. The roofs of buildings are covered with curved tiles. These cost, also, not far from a dollar a thousand. They are put on, however, in such a manner as to require some twelve or fifteen for each square foot, although they are six or seven inches long, nearly as many broad, and half an inch thick. The roof, therefore, which they make, is very heavy, without being either good or durable.

Most of the timber used in building comes from Fuh-keën, the province on the south of this. It comes in sticks, varying from two to twelve inches in diameter, and from three or four to forty or fifty feet in length—never hewn or squared. In this motley mass there are some sticks of the right size and length for posts, some for beams, sleepers, plates, &c., &c. Some also are sawn into boards and planks. The Chinese here have a peculiar way of selling their timber, and one which it is not easy to describe. It will suffice to say, that its cost is much greater here than at home, in the ratio, perhaps, of five to two, or three to one. The same is true, of course, of boards and planks.

Nails here are all manufactured of wrought iron. The material of course is good, but the form is bad. They cost from six to ten cents per lb., according to their size.

Glass, such as can be had at Ningpo, is said to be manufactured at Canton. It is very expensive, and a very poor article. Foreign glass can be had at Shanghai and Hongkong, for about six or seven dollars a box.

Locks, bolts, hinges, screws, &c., cost nearly twice or three times as much as in the States, and are generally of inferior quality, though good articles are sometimes procurable. They must all be obtained from Shanghai or Hongkong, which often increases the difficulty and expense.

Paint and oil are both manufactured, and had in abundance, by the Chinese. But, compared with these articles at home, their quality is inferior, while their cost perhaps is greater. The foreign article can be had at Shanghai; oil and turpentine at $1.50 per gal.,—lead, white or colored, at about $12.00 per cwt.

Labor among the Chinese would seem to be very cheap, wages being only about ten cents a day, that is, when the laborer boards himself; when his employer boards him, they are only about half as much. We believe, however, it will usually be found, that any given amount of work will cost nearly as much here as at home; owing, in part, to the want of proper implements for facilitating labor, and in part to the awkward and lazy manner in which the Chinese are accustomed to do things. From these statements in regard to materials and labor, it will be seen that *building* or *repairing* buildings at Ningpo is, and must necessarily be, expensive.

First attempts at building.

There is one more circumstance relating to the subject of buildings, that must not be overlooked. It is the embarrassment under which missionaries in a new field usually labor in securing comfortable houses. The houses of the natives, (we speak now of Ningpo,) are, the best of them, unsuitable for the habitations of foreigners. They are calculated to protect one neither from the heat nor from the cold, nor yet from the dampness,

which, though it may be more tolerable, is far more fatal than either. It follows, therefore, that missionaries here, who will provide for themselves and families healthy and comfortable houses, must build them, either in whole or in part. This they have usually done, some with greater, and some, perhaps, with less success. But it must not be overlooked that these are *first* efforts. No merchants, with capital and architects, had preceded them, to teach the natives the art of foreign building. The missionary has had to form his own plans, make his own drafts, and, in short, superintend the entire work. Moreover, in addition to the difficulty of getting the native workmen to understand clearly the plan and manner of doing the work, which the missionary may have had in his own mind, he has also labored under the embarrassment of not knowing, himself, either how to form the best plan, or, when formed, how best to execute it. In this way, it has sometimes happened, that what has been done has had subsequently to be undone, and what has been left undone, has had subsequently to be done at a greater expense. This latter evil, however, often obtains, not merely from a want of knowledge on the part of the missionary, but from a wish to avoid expense, or it may be from inability to command at the time the necessary means. These evils, which are usually numerous at a new station, will doubtless lessen as the station grows older, and its missionaries become more experienced. Yet it is believed that they can never be entirely avoided. Suppose, for example, a new missionary arrives in the field. He may be a prudent man, and wise in those things in which he has had experience. But he has had no experience in building houses, or, if he has, he has had none in occupying them with a family in this climate. Such an individual, if under the necessity of building or fitting up a house immediately upon his arrival, will almost certainly fail in some respects. He will find upon experience, that his *wants*, and even his *necessities*, are greater than he anticipated. It may be said that his older and more experienced brethren should advise and assist him, in regard to these things. This they would doubtless do. And in this way the evil would be lessened; but not entirely remedied. For, in the first place, it is not certain that *their* knowledge in this matter is perfect. And in the next place, his circumstances may create necessities which they have never experienced.

LETTER OF DR. MACGOWAN.

Heat and miasma of Ningpo plain—Resort to Chusan.

Aug. 1, 1850.—I write, you will perceive, from Chusan. We have just fled to this sanitarium to escape the real "fever heat" of Ningpo. The mere fact of the thermometer being at 96 deg. and upwards, from week to week, does not render it unhealthy, but the miasma of the rice-fields is rife with disease to most foreigners, and weakening to all. The sun's rays are highly dangerous, and the deceitful breezes deleterious in the extreme. When fanned by them for a moment, there is communicated a refreshing sensation; but it soon withers, and if not avoided, produces giddiness, headache, fainting, and fever. Night brings no relief. The sheets of the bed seem as if a warming-iron, overheated, had been pressed over them, and then sleep is sought in vain. By remaining here during the hot season, refraining from labor and hard study, and keeping my head closely shaved, I hope, with the divine blessing, to preserve my brain from renewed inflammatory attacks. For several weeks before quitting Ningpo, I was obliged to discontinue my bible class, and to cease speaking even to patients, except so far as to give the necessary directions. The wasting effects of disease, and an unhealthy climate, have left indelible marks upon me. My dear wife requires this change of air still

more than myself. Repeated illnesses have deranged her nervous system and sorely weakened her whole frame. We have with us one of br. Goddard's children. Br. Lord and wife preceded us several days, accompanied by Mrs. Coulter, and Mrs. Rankin of the Presbyterian Mission. The greater part of the missionaries at Ningpo, are soon to follow, all seeking relief from the heat of Ningpo The latter has been called to part with her infant child. I saw the little patient as soon after my arrival as circumstances permitted, but it was already dying. Br. Lord has returned with the distressed mother, bearing the corpse with them.

A new station suggested.

It may seem premature, at a time when other missions of the Board in China are inadequately sustained, to suggest the establishment of a new one; but I cannot refrain, not only from making the suggestion, but from urging such a course; chiefly, however, on hygienic considerations. The climate of Ningpo is more favorable to health than that of Bangkok, and has advantages over Hongkong for some constitutions. A frame, broken down at either of those places, may recruit at this one. Br. Goddard's case illustrates this. If the Board had not had a mission in the north of China, he would have been compelled to return home, probably never to return, at least to Siam. Ningpo has saved him to the cause. His health has so improved that, though feeble, he is the only one now at our post, and has sufficiently overcome the difficulties of the dialect, to be useful as a preacher, whilst continuing his work as a translator.

The day may be distant, but I apprehend it to be at hand, when the capital of this empire, the metropolis of paganism, will be open to missionary effort. The advantages which have accrued, and are still likely to accrue, from the occupation of a northern port by the Board, would be greatly enhanced by the establishment of a mission at Pekin. With the stations we have, and one in that city, and if possible, another at Nankin, we should be in a position to indicate fields of labor adapted to almost any temperament and constitution. The churches should never contemplate less than this, in their plans for giving the gospel to China. Twice the present number of posts, with twice the present number of laborers at each, should be considered the extreme minimum of the Union's aid, in reducing this stronghold of the Prince of Darkness.

Of the baptism of the young China woman, Jane Maria, you will have already heard, (p. 373, last vol.,) and her history also is well known. She has been nearly three years domesticated in my family, and we have had opportunity to observe the change which divine grace has gradually effected in her character. Her mind has been enlarged by education, writing and reading English with facility. Our hopes of her usefulness are well founded.

NOTES BY DR. MACGOWAN.

Seclusiveness of the rich—Introduction to a Chinese merchant.

August, 1850.—It is seldom that foreigners have close intercourse with wealthy Chinese. What little has been seen of this class, has been on visits of ceremony, affording no opportunity of becoming acquainted with their domestic habits. In this respect a medical missionary has no material advantage over others, for it is only on extraordinary occasions that the pride of the *rich* and *great* will allow them to apply for aid to the physician of the poor, for such he emphatically is. Moreover, intercourse with "outside people" exposes them to increased surveillance of mandarins; and then the praise accorded by the poor to Christian benevolence, is far from being grateful to them; it strikes them as invidious, and seems to excite envy. For these reasons we see less of them than is desirable, and though we would always desire to have the poor with us, we

should be glad to bear the gospel to the halls of the affluent and the great. An accident recently brought me into contact with some of this class, which I endeavored to improve to their best good.

It happened in the adjacent district of Tsz'kí, the residence of many of the richest families of China; and in one of the most noted, if not wealthiest, of these families, named Tung, the youthful head of which was celebrated as a spendthrift, and lover of pleasure. The wealth he was squandering, was acquired by his father, by dealing in ginseng, a branch of business which is still yielding the family a large revenue. Among his fancies, Mr. Tung had the singular ambition of being the greatest retail grocer in the country; which he probably was, his establishment in this city being an object of curiosity. About two hundred persons are constantly employed in packing and vending viands of every variety, from bears' feet of the north to the birds' nests of the south. Nearly all the missionaries keep a book with this shop; besides the advantages of fair dealing, the articles are of the best description and of every kind. The receipts are often several hundred dollars a day, yet the hobby occasions a loss of several thousand dollars annually. It is continued purely from pride.

The sad occasion—Call for medical succor.

To his numerous amusements Mr. Tung lately added that of sporting. He procured a splendid fowling piece, and laid in a large store of gunpowder. The new employment excited much interest amongst the inmates of his country residence: he had always a group of gazers about him, watching every manœuvre. Sitting in the arbor one day, replenishing his flask, his wife, concubine, and two female servants looking on, he dropped a portion of the inflammable material on the ground, and Mrs. Tung lighting her pipe soon after, dropped the match, igniting the flame; this extending to the magazine, produced a terrific explosion, tearing much of the house to pieces and withering trees at a great distance, but strange to say, without entirely destroying either of the five persons present. They would, however, have been speedily consumed in their burning garments, had not the fire been promptly extinguished. All the principal physicians in Ningpo and Yuzan, and the cities between, were sent for. A special messenger came for me with a boat.

I immediately repaired to the scene of the disaster, accompanied by my family. A night's sailing and sculling brought us to the opulent village of Santsihshí, a name which indicates that market days are held on thirds and sevens, that is, on the third, seventh, thirteenth, seventeenth, twenty-third and twenty-seventh day of each month. Several neighboring villages are designated in the same peculiar manner. A crowd of doctors had left, others were departing, none being willing to undertake the care of the patients; and certainly the mere spectacle they presented was revolting, and can hardly be described. The poor man was able to recognize me, and begged that I would not leave him. I promised to afford all the relief in my power. Nothing had been done to alleviate their pains or to dress the burns: the former were soon relieved by opiates, whilst continued attention was given to the latter. In the female apartments assistance was needed, and although there were present many female relatives, most gaudily attired, none would render any aid. Mrs. M. herself performed the duties which were requisite for their comfort. Late in the day we left the patients in a tolerably comfortable state, engaging, after taking my family home, to return and spend several days with the sufferers.

On the following day I returned, and became domiciled with the family. One of the best rooms was assigned for my use, and every effort made to provide the most sumptuous fare in a style as nearly foreign as possible. But as I had become an adept with the chopsticks, and had accustomed myself to

Chinese fare, I preferred sitting at the same table and partaking of their delicacies. The inmates of the extensive mansion or row of houses, were above two hundred, including relatives, retainers and servants, yet the apartments were so numerous and the premises so extensive that there was no crowding, families being separated by open courts, which were flagged, and filled with flowers in pots.

Chinese luxury.

The inner apartments were fitted up according to the most splendid conceptions of Chinese taste. Even amongst those who are far from opulence, considerable expense is lavished on bedsteads. These must be elegant and showy, if all else be mean in appearance. As I expected, therefore, the bedsteads here were of a gorgeous description,—costly wood, with elegant carving, and inlaid with ivory figures, or quotations in relief from their poets, of the same material, or of pearl. The curtains, coverlets, pillows, &c., were of embroidered satin and silk. The rest of the furniture, chairs, tables, clothes-presses, lanterns and the like, corresponded with the bed, as did also the carving and gilding of the room. But with all this there was nothing of comfort in any apartment. This is found only in connection with cleanliness and neatness, which are far removed from barbaric splendor.

Some of the neighboring mansions which I was permitted to visit, were of more ambitious pretensions. The owner of one had recently received an honorary title, a kind of knighthood, from the emperor, for contributions made to the imperial treasury. Improvements were making, that the residence might comport with the promotion of the master. A new building of trellised work overlaid with gold, was nearly completed, and also an artificial grotto and lake in the garden, all in grotesque style,—whilst an elegant stone basin, with steps to enter a barge, the water communicating with the canal leading to the Ningpo river, stood on the other side. Opposite this house was the temple of the tutelary divinity of the place, the god of medicine,—dedicated to him, as nearly all the wealth of the place had been acquired by dealing in drugs. It is a sequestered and delightfully shaded spot, where the literati often repair to spend a day in perusing the classics.

Fatalism and desperation.

On the fourth or fifth day after the calamity, Mrs. T., the cause of the casualty, expired, and though I had apprised them that such a result was inevitable, it disappointed and discouraged all. The powder, or "fire physic," as the Chinese term it, being a foreign article, it was fully believed that I must possess some antidote for its poison. To a great extent, also, the Chinese are believers in fate, and when once they get the impression that "Heaven has willed it," they will do nothing to avert the issue, and nothing can be done with them or for them. They become absolutely paralyzed. Poor Mr. Tung and the three women all became victims to this fallacy. They were left to their fate. No medicines were given but such as I administered; no attention to the wants and wounds of the patients by any besides myself. Further confirmation of the inutility of assistance of any kind was drawn from the fact (?) that just as Mrs. T. expired, her spirit entered the apartment of her husband and spent some time in "trying to jerk his soul out of him, which was manifest to all in the room from the twitching of the patient." His speedy departure was consequently considered as inevitable by all except himself: he had no mind to be so summarily disposed of by a woman he was never very partial to, and besides, he was skeptical respecting the summons altogether, and sided with me, denouncing the superstition. Could I have inspired anything like the same hope in his friends that I did in him, the result would probably have been different. All he could persuade them to do for him was to devise means for drown-

ing his cares with the intoxicating fumes of opium, for he was a victim, like many others in the house, of this dreadful habit. The muscles of his cheeks were so far destroyed that he could not draw the pipe. A bladder was filled with the smoke, and thus the bane of his life was forced down his throat, with considerable pain and inconvenience. Yet the cravings of a horrid appetite, the gratification of which he would have, though it exposed him to torture and death, could be allayed in no other manner.

Religious conversation—Unnatural excitement.

The time not employed with my patients was spent in conversing with the numerous visitors who came in to condole with the sufferers, but who exhibited little feeling or sympathy. "Depend on the gods," or, "It is the will of Heaven," the usual salutations given by visitors, afforded appo.ite texts for remarks on religion in general. There is no evidence that good resulted either to patients, family, or guests, yet the instruction communicated may be pondered on by some. Such opportunities are by no means favorable for producing religious impressions. There may not be much levity in houses of mourning, but there is less solemnity, with continued tumult and excitement. In this family the younger members, male and female, were making arrangements to take possession of the master's quarters. On the other hand the relatives of the servants were clamorous for damages, and partly on account of the wealth of the family, and partly because they knew the mandarins only wanted a pretext to despoil the house, they made exorbitant demands, and evidently desired the death of the women, in order to enrich themselves. These women were widows, and as is usually the case, were the property, almost, of the family into which they had married, who always study to turn them to the most profitable account. The family had additional reason to fear the rapacity of the mandarins, as it is a violation of law for people to possess fire-arms or powder. There seemed no end to the confusion, bickerings and threatenings of the place: the profusion of food and its consumption gave occasional respite.

I remained as long in this bedlam as my duties at Ningpo would permit, and, in view of the obstinacy of the patient's friends, as long as I could be of much service to them. Mr. Tung importuned me to the last to remain longer. I could only leave certain directions, which, had they been followed, (I knew perfectly well they would not be,) would have afforded himself and the poor concubine (a pleasing girl) a fair prospect of recovery.

Funeral finery.

Before quitting, the confusion of the house was increased by the arrangements made for Mrs. Tung's obsequies, which were to be on a scale commensurate with the station of the family. From immense piles of costly clothing, numerous suits of the most expensive and showy kind were selected to adorn the charred corpse, no feature of which was distinguishable. It was rendered more hideous, if possible, by the gaudy silks and embroidered satins. Thirty tailors had been summoned from Ningpo, and were occupied early and late in making and embroidering additional robes. The coffin, costing about a hundred dollars, and so heavy that six men could scarcely move it, was sufficiently capacious to contain a large amount of clothing, all her gold and silver ornaments, and a variety of implements and trinkets, including the pipe she was smoking at the time of the calamity.

I frequently heard from the family, and often sent directions, all of which were disregarded, and now, two months after the explosion, we have just heard of the death of all the injured. The hot weather was too much for their neglected wounds. Mr. T. left no orphans. Opium smokers never do, unless the habit has been adopted late in life.

About the same time we saw our adopted countrymen in another light.

(*To be continued.*)

LATER FROM FRANCE.

Dr. Devan writes under date of Lyons, Nov. 19, 1850, that it was considered discreet to remove their chapel from the quarter where they had met with so much opposition. They had succeeded in having another place, with an authorization of their meeting from the prefect. He says: "The little church are by no means cast down; they meet me privately every Lord's day, when we break bread in our little upper chamber, in memory of Him who gave us the legacy of persecutions, and who has told us that the servant shall not be better treated than his master."

DONATIONS.

RECEIVED IN NOVEMBER, 1850.

Maine.

Waldo Asso., D. Merrill tr., Montville, ch. 14; Knox, ch. 2.75	16.75	
Wiscasset, John Sylvester 8; Brooklin, For. Miss. Soc., Mrs. E. Allen tr., 21	29.00	
		45.75

New Hampshire.

Deerfield, J. R.	50	
Portsmouth, Middle St. ch.	100.00	
		100.50

Vermont.

Manchester, ch. and soc.	3.00	
Vermont Bap. Asso., S. Griggs tr., viz., Irah, ch. 12.62; Hydeville, ch. 8.20; coll. at Asso. 12.88	33.70	
Windham Co. Asso., J. Estey tr., viz., Wilmington, Rev. P. Howe 12; Mrs. Howe 4; Putney, ch. 3; Jamaica, ch. 24.29; Brattleboro', ch. 40; Guilford, ch. 1; Halifax, 19.13; Wardsboro', ch. 10.50; Brookline, ch. 25.35; Sab. sch. 5; Whitingham, ch. 1.50; R. Brown 5; coll. at Asso. 18, to cons. Rev. Rufus Smith L. M.	168.77	
Woodstock Asso, P. C. Skinner tr., viz., Londonderry, ch. 12; Weston, ch. 14.27; coll. at Asso. 21, for sup. of Rev. N. Brown,	47.27	
Vermont State Conv., S. L. Armington tr., viz., J. Wilcox, for China Miss. 1; Burlington, ch. 12.78; Perkinsville, ch. 75 cts.; E. B. Reed 1; Plymouth, ch. 8.42; Mt. Holly, 32.20; Fem. For. Miss. Soc.; 17.40; Dea. White 10; J. B. Hemenway 1; A. Pingree 1; Mrs. Packer 1; Windham, ch. 27; Fem. For. Miss. Soc., for Assam Orphan sch., 25; Chester, ch. 33.23, Middletown, ch. 2; Passumpsic, ch. 17.23; Windsor, ch. 19.75; Addison Co. Asso. 21.33; North Springfield 43.50; Ludlow, ch. 50; Rev. N. Cudworth 25, for scholar in Assam Orphan sch., mon. con. 15; Grafton, ch. 73.23; Townshend, ch. 58.50; Less 10 for printing Conv. Minutes,	487.32	
per Rev. J. F. Wilcox, agent,	737.06	
		740.06

Massachusetts.

Chelsea, ch., Southworth Bryant tr., to cons. John Watson L. M.	100.00
Beverly, 1 ch. Ladies' Miss Circle, Mrs. M. E. Herrick tr., for support of a Karen preacher,	30.00
Chelmsford, 1 ch. (of which 21 is from the Fem. Karen Miss. Soc.)	45.25
Malden, 1 ch. Sab. sch., to sup. a child in the Burman sch. at Maulmain named Moses W. Sawyer,	35.00
Barre, ch. 9.40; Sab. sch. 2.83	12.23
Wendell Asso., Job Fry tr.,	100.00
Franklin Asso., J. B. Bardwell tr.,	21.50
do. do. do. 20; Selburne Falls, ch. 42; mon. con. 16; Sab. sch. 5.45; J. B. Bardwell 25; Bernardston, ch. 27.36; Buckland, ch. 12.94; Deerfield, ch. 9.25; Heath, ch. 1; Rowe, ch. 1; Fem. For. Miss. Soc. 2.76; Charlemont, ch. for sup. of Rev. N.	

Brown, 5.05; Miss Hartwell 5 172.81
Hampden Co. For. Miss. Soc., J. E. Taylor tr., viz., Middlefield, ch. 52.50; S. Root 25; Springfield, J. F. Wilcox 25 102.50
Sturbridge Asso., E. Richardson tr., viz., Sturbridge, ch. 37.75; Wales, ch. 11; J. Stanton 5; J. Rogers 11.06; Three Rivers, ch. 65; Belchertown, Sab. sch. 5; Mrs. Wright 8; Miss Goodrich 2; Brookfield, ch. 25; Ware, ch. 19.04; Sab. sch. 2.83; East Long Meadow, ch. 6; Coll. at Asso. 6.39 204.07
Berkshire Asso., Geo. Millard tr., viz., Becket, ch. 45; Egremont, ch. 36.60; Flatbrook, ch. 15; Tyringham, ch. 3; N. Marlboro', ch. 10.25; do. for Teloogoo Miss. 3.61; Savoy, 1 ch. 10; Florida, ch. 2; Lanesboro', ch. 15; West Stockbridge, ch. 15; Sandisfield, 24.72; Ladies' Benev. Soc. 16.34; Pittsfield, ch. 50.52; "A youth's first earnings," for Assam miss. 5; "A friend of miss." 17; Williamstown, ch. 23; Laura S. Bogart 50 cts. 292.54
Rev. J. F. Wilcox, marriage fee, 3.08; Chatham, ch. and soc. 25 28.08
to cons. Elisha Burr, Joel Rogers, Rev. C. A. Buckbee, Rev. John Greene, Rev. J. M Whipple, Rev. A. S. Lyon, Mrs. Louisa S. Wilcox, and J. B. Bardwell L. M., per Rev. J. F. Wilcox, agent, 800.00
Boston, Harvard St. ch., John Putnam tr., 100.00
West Cambridge, ch. and soc. 89.75; Rev. G. J. Carleton, to cons. Judson Carleton L. M., 100 189.75
1,433.73

Connecticut.

Greenville, ch. mon. con. 2.00
Suffield, "Conn. Lit. Inst." Miss. Soc, Miss M. L. Kimball tr., to sup. a child in Karen Normal sch. at Maulmain, named Lavinia M. Parker, 5.00
Conn. State Conv., Wareham Griswold tr., viz., Fairfield Co. Asso., T. Ambler tr., Stamfield, 1 ch. 16.50; Newtown, ch. 4; Stratfield, ch. 2; Norwalk, ch. 62; coll. at Asso. 16.50; to cons. Rev. N. Broughton L. M. per Rev. J. F. Wilcox, agent, 101.00
108.00

New York.

Black River Asso., Daniel Griffin tr. 149.75
Hamilton, Ladies' Benev. Soc., Aylee A. Bronson Sec., for sup. of Linus G. Peck, in Assam Orph. sch. 24.88
Albany, 1 ch. Fem. Miss. Soc., Mrs. R. Jeffery sec., to sup. a child in Assam Orph. sch. 25.00
Dunkirk, John Grant and wife 2.00
New York City, Rev. Dr. Maclay, to cons. Moses B. Maclay L. M., per Rev. S. M. Osgood, agent, 100.00
do. do. do., German, 1 ch., little son of Rev. J. Eschmaner, 3.00
304.63

New Jersey.

Upper Freehold, ch. 60; Trenton and Lamberton, ch. 25.29; Trenton, 2d ch. Inf. Sa. sch. 3.33; friend of miss. 2; New Jersey State Conv., Peter P. Runyan tr., Arnwell, ch. 75; Juv. Miss. Soc. 7.50; Allowaystown, ch. 4.06; Bordentown, ch. 21.41; Burlington, ch. mon. con. 27.16; Sab. sch. Juv. Miss. Soc. 24.93; Inf. sch. 8; Youths' Benev. Soc. 3; Cape Island, ch. 5; Cedarville, ch. 10; Cohansey, ch. 5; Freehold, ch. 32; Camden, ch. 25; Sab sch. 20; Greenwich, ch. 21.05; Hightstown, ch. 44.14; Fem. Miss. Soc. 30.80; Haddonfield, ch. 28 68; Hamilton Sqr., ch. 10 75; Bedminster, ch. Sab. sch. 5.25; Lambertsville, ch. 11.93; Mt. Holly, ch. 8; Millville, ch. 5.90; Middletown, 1 ch. 21.60; Holmdel, ch. 28.12; Pittsgrove, ch. 14.89; Mt. Bethel, ch. mon. con. 21.70; Fem. Miss. Soc. 78.30; to cons. Rev. E. C. Ambler L. M.; Piscataqua, ch. 113.41; Sandy Ridge, ch. 20; Samptown, ch. 28.10; Sussex Asso., 1; Woodstown, ch. 9; Trenton and Lambertown, ch. 19; per Rev. T. Swaim, agent, 830.30

Salem, ch. which with coll. in Pa. is to cons. Rev. R. F. Young L. M., per Rev. B. R. Loxley, 50.00 — 930.30

Pennsylvania.

Washington, ch. 27; Clarion Asso. 15.85; per Rev. Thos. Swaim, agent, 42.85
Philadelphia, 3d ch., to cons. Miss Eliza Houseman L. M. 100.00
Abington Asso., D. W. Halsted tr. 52.00
New Britain, ch. 32.75; Marcus Hook, ch. 37.62; Willistown, ch., to cons. William Rodenboh L. M. 100; Brandywine, ch. 20; Holmesburg, Fem. Miss. Soc., M. Rowland tr., 20; Inf. Sab. sch., for Bur. Miss., 5.35; Hatboro', ch. 5; Tioga Asso., O. Elliott tr., 6.14; West Kensington ch., Phila., 24.65; Line Lexington, Mrs. Rachel Morris 5; to cons. Christiana A. Ogden L. M., per Rev. B. R. Loxley, 256.51 — 451.36

Ohio.

Ohio Bap. For. Miss. Soc., Rev. O. Allen tr., viz
Rocky River Asso., 1 ch. Cleveland, (10 of which is from Mrs. J. Townsend, Newburg,) to cons. Alexander Sked L. M. 150.00
Mad River Asso., Urbana, ch. 4.10; L. G. Parker and family 5; Miami, ch. 11; Spring Creek, ch. 2.15; Myrtle Tree, ch. J. Wyant 5 27.25
Miami Asso., Muddy Creek, ch. 7.25; Hamilton, ch. Sab. sch. 1.55; Lockland, F. W. Athearn 5; Dayton, 1 ch. 100; Wayne St. ch. 11 21; Cincinnati, 9th St. ch. 229 65; Coll. at Asso. 29 383.66
Cesars Creek Asso., Centreville, ch. 11; J. Wilson 10; Xenia, Rev. J. Downer 10; coll. at Asso. 8.50 39.50
Mt. Vernon Asso. 23.09; Mt. Vernon, ch. 4 35; Chester, ch. 5.12; Brinzion, 63 cts. and two gold rings; coll. at Asso. 26.25 59.44
Strait Creek Asso., Hillsboro', ch. 8.54; West Union, ch. 4; Soldiers Run, ch. 1.77 14.31
Columbus Asso., Welch Hills, ch. 10; Granville College, For. Miss. Soc. 15 25.00
Sciota Asso., West Grove, ch. 5.05; Licking, ch. 4.15; Ebenezer, ch. 1.20; Bristol, ch. 2 56; Lancaster, Fanny Connell 1 13.96
Meigs Creek Asso., Marietta, ch. 29.18; Sab. sch. 3.75; Mc Connellsville, ch. 20.52; Sab. sch. 6.48; Brookfield, ch. 12.25; Zanesville, 1 ch., Juv. Soc. in Sab. sch., to ed. a boy named Geo. Sedwick, and a girl named Martha Anderson, under the care of Mr. Ashmore, Siam, 12.82; Mrs. Willis 25 cts.; Coll. at Asso. 22 107.25
Huron Asso., Bronson, ch. 11.81; New London, ch. 1; Peru, ch. 2.37; Berlin, ch. 10; Norwalk, ch. 41; Townsend, Martin Simons 10 76.18
Mohecan Asso., Greentown, ch. 1.75; Loudonville, ch. 2.50; Coll. at Asso. 7.53 11.78
Seneca Asso., Attica, ch. 2.21; Coll. at Asso. 16.85 19.06
Wooster Asso. 1.75; Wooster, ch. 3.50; Salem, 1 ch. 7.25; Fem. Soc. 2.86; Canal, Dover ch. 5.25; Coll. at Asso. 3.51 24.12
Grand River Asso., 33.12; Sheffield, Fem. Miss. Soc., for Assam mission, 1.10 34.22
Portage Asso. 31.68; Garrettsville, Rev. E. Crane 8; Twinesburg, J. North 5 44.68
Maumee Asso. 21.63
Lorain Asso., Henrietta, ch. 50 cts.; Betsey Barnard 1: A. Ross 1; J. B. Jamesson and wife 2; Rev. Wm. J. Nesbit 10; Mrs. Hoyle 6 cts.; Mr. Nesbit 10 cts. 14.66
East Fork Asso. 13; Newton, ch. 15 28.00
Trumbull Asso. 18.96
Delaware, J. Eaton, family concert, 4.26
Sunbury, A. Mason 50 cts.; Mrs. Mason 25 cts. 75
Mrs. and Sarah Bedford 1.50
Ohio For. Miss. and Bible Soc., Annual members 3.50

Coll. at For. Miss. Meeting of Ohio State Conv., at 1st ch. Zanesville,	12.40	
Zanesville, Market St. ch.	16.80	
To cons. Mrs. Rebecca E. Rouse L. M., per Rev. S. M. Osgood, agent,		1,152.87

Indiana.

Fort Wayne, ch.	5.00	
Indiana, For. Miss. Soc., J. R. Osgood tr., viz., Indianapolis, ch. 45.50; Sab. sch., to sup. a boy in Assam Orphan sch. named Judson R. Osgood, 33	78.50	
Indianapolis Asso.,	4.46	
North Eastern Indiana Asso. 4.65; Milford, ch. 1.75; E. R. Spear 1.50; Allen, ch. 2.37; Cedar Creek, ch. 2.62; Johnson, ch. 7; Mrs. Polly Choate 80 cts.; Milgrove, ch. 4.82; Yellow Creek, ch. 1.25; Rev. M. Edwards 1; Madison, ch. 16.35; Rev. A. Marsh 5; M. D. Alden 2; A. Lathrop 1.50; Miss O. Lathrop 1; Green Castle, ch. 4; Rev. E. W. Cressy 1; Rev. J. Babcock 1; Covington, ch. 15; D. Boswell and lady 1; Valparaiso, ch. 1.50; Logansport, Cornelia M. Robinson 25 cts., Mrs. E. Richardson 50 cts.; Miss Elizabeth J. Keep, gold ear ornaments, 1st ch. 7; mon. coll. from the children in Miss DeWolf's sch. 70 cts.; coll. at Indiana General Asso., 79.60; making 165.16. Less amount retained by the treasurer for printing minutes, 6.92	158.24	
To cons. Rev. Demas Robinson and Rev. Evan Thomas L. M., per Rev. S. M. Osgood, agent,	241.20	
Franklin, Mrs. Persis W. Chandler	15.00	261.20

Illinois.

Illinois General Asso., E. G. Miner tr., Chicago, 1 ch. 100; Ottawa Asso. 49.75; McLean Asso. 13; Washington, ch. 4; LaMarsh, ch. 1; Metamora, Rev. A. B. Cramb 1; Decatur, ch. 10; Lofton's Prairie, ch. 1.25; Paris, ch. 2; Jacksonville, ch. 18.95; Coll. at Gen. Asso. 51.25; per Rev. S. M. Osgood, agent,		252.20

Michigan.

Saline, Geo. Dewy Ford	1.00	
Pontiac, ch. Fem. Miss. Soc., for sup. of a child in Assam Orphan school named Lucy S. Cornelius,	15.00	
Washington, ch. and soc. 2.02; Napoleon, ch. and soc. 4.35; Royal Oak, 9.80; Dearborn, 9.55; Detroit, 1 ch. and soc. 12.13; Sherman, ch. and soc. 1.32; Stoney Creek, ch. 7; Jackson, do. 3; Medina, 7.13; Mooreville, 8.23; Otesco, 1.50; Franklin, 8.15; Pontiac, 30; Coll. at Annual meeting Conv. 21; Jackson Asso. 7.41; Michigan Asso. 14.41; J. Everett 10; S. Case 3; A. Thompson 2; Sundry donations, 25.50. The above with other colls. in Michigan is to cons. Rev. Emery Curtis and Rev. Philo Fobes L. M., per Rev. M. Allen, agent,	187.50	
Grand Rapids, ch.	12.35	215.85

Wisconsin.

Wisconsin Bap. Miss. Conv. S. Crocker tr., 44.58; coll. at Do. 10; Milwaukie Asso. 40.71; Milwaukie, ch. 50.49; Racine Asso. 4; Sheboygan Sab. sch. 2.25; Elizabeth Elethorp 1; Adeline Dye 50 cts.; Port Washington, ch. 1; Lafayette Asso. 2; East Troy, friends 1.80; Raymond, ch. 2; Geneva, ch. Ladies' Benev. Soc., a bedquilt, to cons. Rev. P. Conrad L. M., per Rev. S. M. Osgood, agent,		160.33
		$6,156.78

Legacy.

Ogden, N. Y., Timothy Colby, per Erasmus and Jesse Colby, Executors,		190.56
		$6,347.34
Total from April 1, to Nov. 30,		$39,783.44

$114, credited to Pine st. ch, Providence, R. I., in the June No. of the Magazine, should have been credited to the "Ladies' Foreign Missionary Society" of Pine St. ch.

The Treasurer also acknowledges the receipt of $2,000 from the Am. and For. Bible Society for printing the Karen Scriptures.

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